she wore a hair-shirt, but, characteristically dreading the least trace of uncleanliness, she changed it for a chain of steel, which she fastened so tightly round her sides that it pierced the skin and lacerated her tender flesh. Towards the end of her life, Fra Raimondo compelled her, in virtue of holy obedience, to lay it aside, which she did, albeit unwillingly. Gradually she overcame the need of sleep, until at times she would only have half-an-hour in the space of two days and two nights—and this she told her confessor was the hardest of all her victories in this kind. Especially, she loved to keep watch in prayer continuously while the friars of San Domenico, whom she called her brothers, slept, and then rest a little on her hard board when they rose to matins. Not content with this, she would scourge herself with a little steel discipline until the blood ran down from her shoulders to her feet. " Three times a day, she shed the blood from her body to render to her Redeemer blood for blood." Thus she, who had been an exceptionally robust and healthy child (as her mother told Fra Raimondo), became so attenuated and wasted that it seemed a wonder that the ardent spirit could still be confined in so immaterial a prison. In vain Lapa implored her to mitigate her austerities. When once, shortly before her taking the Dominican habit, she prevailed upon her daughter to accompany her to the Bagni of Vignone, one of the famous hot baths of the contado, Catherine waited till she was unobserved, and then exposed herself to the flow of the boiling water, meditating the while on the torments of Hell and Purgatory, beseeching the Creator to accept these pains which she thus voluntarily endured, instead of those others which (she said) her sins merited.

Thus Catherine became one of those saints, horrible and repulsive to the eyes of many in an age that worships material gain and physical comfort, who have offered themselves as a sacrifice to the Eternal Justice for the sins of the world.

There have been other women who have borne the same

indulgence. Cf. Letter 228 (278), and the notes of Gigli and Tommaseo, respectively, thereon. A detailed account, differing somewhat from Raimondo's, ii given *by* Stefano Maconi, *Epistola Domm Stephani,* § 18,